

1757  
*Youth /*

LIFE AND LOVES OF DR. ZHIVAGO

Religious Education  
SNICKER FLICKER OF YOUTH

EXHIBIT

Pacific School of



EMBASSY TEENS FRUG FOR FUN!





## *the art of being diplomatic and having fun, too!*

BY NANCY L. ROSS/What's it like to be part of the wide world of diplomatic teenager in Washington, D.C.? The children of foreign diplomats say that it means learning English but not acquiring too American an accent. ("My relatives from home don't recognize me when they visit.") It means shifting gears from a 15-subject curriculum to one of five subjects. It means having a rubber stomach capable of digesting malteds and pop. It means trying to do the watusi when no one back home has progressed beyond Elvis Presley and the twist. And it means watching "Get Smart."

In interviews, pre-college-age sons and daughters of ambassadors gave their opinions of life in the United States. Speaking were young people from the families of the Ambassadors to the U.S. from Afghanistan, Argentina, Republic of China, Saudi Arabia, and Trinidad. Also included are comments of diplomatic teens caught between a fast frug and a rambunctious monkey at a dance for young members of the Diplomatic Corps.

One might say that being "diplomatic" and still having fun has become an art for the sons and daughters of ambassadors.

Though the length of their stay in this country ranges from four months to three years, there are several broad areas in which they are in

unanimous accord. School, most say, is easier here. Only a few termed it about the same," meaning as difficult. One diplomatic household has honor students; another has C-average pupils. One teenager does mathematical problems in his leisure time; another detests Latin.

Many foreign students make a distinction between classwork in their countries and outside activities here, such as special reading assignments. More initiative is required of bright pupils in the U.S. than abroad. Those who had a 15-subject curriculum at home expressed relief that they only studied five or seven subjects in American schools. One boy described the difference in educational concepts as that of the European professor who lectures and the American teacher who discusses. Another was delighted that one could "laugh with the teacher" here. None felt that they had experienced maladjustment either socially or academically. An ambassador's son was told before he came that the most important thing in school was popularity. He was being invited to parties one week after he arrived. Asked the secret of his success he replied that "being popular really means being oneself, not conforming to the tee shirt and loafers crowd."

All the young people interviewed live with their parents in the embassy residences where native cooking predominates. Although their daily fare ranges from shish kebab to shark's fin soup, they agree in resounding chorus that hamburgers are the best American food. Coming well behind were hot dogs, steak, and spaghetti. "Anything not from our country is automatically American to my daughter who has never been to Italy or any other country," explained one father. No one mentioned ice cream among his favorite dishes. But, according to Saud Al-Sowayel, no food "except perhaps corn" could be called originally American. "Why we even eat turkey sometimes in Saudi-Arabia," he said.

All felt that American teenagers begin to date too early. Dating does not exist in many countries. Girls and boys go out in groups or fraternize at chaperoned parties. Estimates for the "ideal" age at which dating should begin ranged from 14 to 19. The lowest figure came from a handsome, social-minded lad, and the highest from a studious though very pretty girl who disclaims any interest in boys. Shirley Chow said that after dating several times in her country, the couple is considered engaged, "so obviously dating cannot begin at age 10 or 12 in China."

Another attractive girl, who claims she doesn't date yet but who was center of attraction at the dance, said, "Everything starts here so young. So if kids start dating at 12 they get tired of it and going steady is the natural outcome."

The very social young man thought that there was no harm in going steady. He, himself, has two girl friends, "one in case the other isn't there." With a wry smile, he commented: "Your dating system serves its purpose."

Most diplomatic parents and their children feel American teenagers have too much freedom and frequently abuse it. The former said that, for the most part, they stuck to the customs and morals of their homelands in mat-



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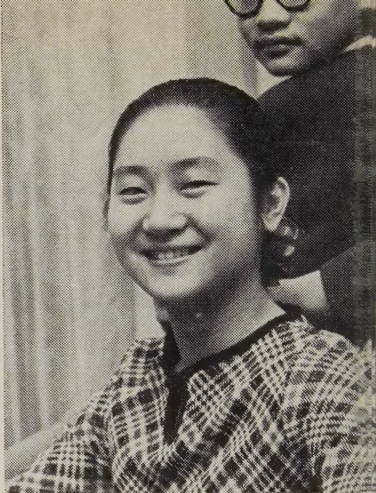
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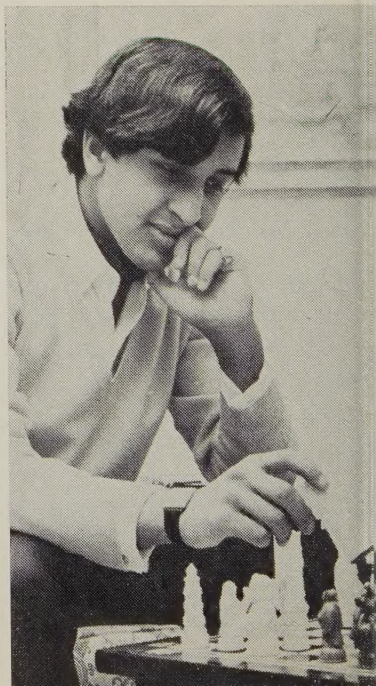
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*“U.S. teens have  
more liberty sooner*



Washington Post Photos by Bob Burchette and Charles Del Vecchio

ers of guidance and discipline. "American children mature at an earlier age than ours," offered one mother.

An ambassador's son, who went to a German school in Beirut before moving here, told of his shock upon coming in contact with American teenagers for the first time. "In Germany only lower-class children had such liberty. I thought I was in the wrong group of people when I came here and saw such conduct. Imagine young people taking off in the family car without saying where they are going."

On the subject of teen-age drinking and smoking, one Moslem expressed pride "that I do not drink. I have never done so and I can't see what would tempt me to begin." Another explained that it was just as "natural" for Moslems to abstain as for Westerners to indulge themselves. He became rather indignant at the suggestion that youth could be coaxed by their friends to "keep up with the boys" by taking a drink.

On the other hand, a girl from a Catholic country expressed dismay that American teenagers did not learn to drink wine from childhood. "We have alcohol conditioning' from the time we are very young so we rarely get drunk. But teenagers here are not used to alcohol. Therefore they often become drunk when they start to drink."

As for the family car, or in this case the embassy limousine, one ambassador-father said he was encouraging his child to learn to drive even before she reached the legal age of 16, but a mother said she wouldn't "dare" let the children drive until they were at least 18.

"Get Smart" is the overwhelming favorite TV show among those questioned. Also mentioned were "The Man from U.N.C.L.E.," "Green Acres," and variety shows. Three teens disdain television completely. Those whose countries do not yet have TV were most avid viewers.

Asked what they liked best about living in the United States, their answers ranged from snow to swimming, school social life to playing Monopoly, from the thrill of going to a big-league baseball game to being able to go about Washington alone without a chaperone.

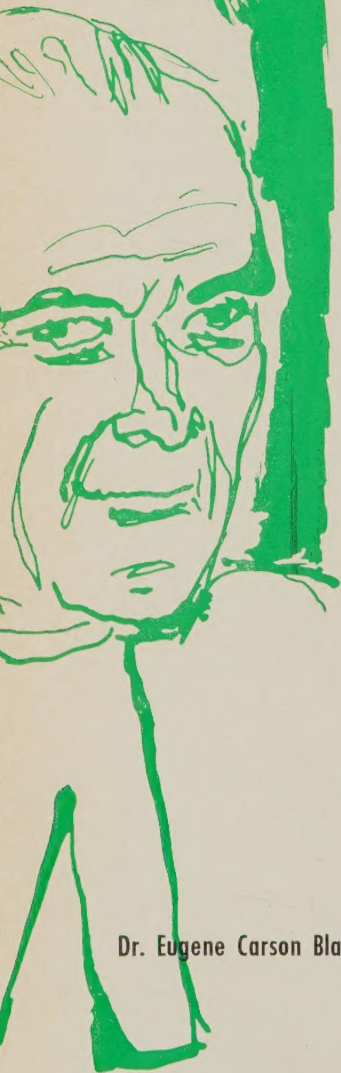
They were also questioned about what they liked least or what shocked them most about this country. The predominant shocker turned out to be hair curlers worn in public. Most of the other criticisms also concerned physical appearance: bare feet in the streets, torn trouser legs, Beatle haircuts, men and girls wearing Bermuda shorts in the city, girls with too much make-up, and old ladies wearing funny hats.

Some of the teens wish to continue their education in the U.S. even if their families are reassigned elsewhere in the meantime. While potential careers cited run the gamut from test pilot to agricultural engineer, only Marcela Barrenechea mentioned the Foreign Service as a possible future. Saud Al-Sowayel, who hopes to go to Princeton or M.I.T. next year to study engineering, said people ask him why, with his knowledge of languages and the world, he doesn't plan to become a diplomat. But he is already too much of a diplomat to discuss why. ▼

NANCY L. ROSS / Miss Ross is a staff writer for *The Washington Post*. The above article is adapted from a feature she recently wrote for her newspaper and is reprinted here by permission of *The Washington Post*.



# Why are politics and economics



Dr. Eugene Carson Blake

The "new Protestant pope" is the way some reporters described Dr. Eugene Carson Blake when he was unanimously elected last month as the successor to Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches. As the states clerk of the United Presbyterian Church in the U.S.A., Dr. Blake had played a strong role in the ecumenical movement both at home and abroad. And his firm stands on social issues have won him much praise and criticism, especially in civil rights.

Also active in the world-wide ecumenical movement and a courageous man of action is Dr. Martin Niemöller, an ordained Lutheran minister and leader of the Evangelical Church in Germany and one of the presidents of the World Council of Churches who gained fame and stature during the Nazi era for his public opposition to Hitler's anti-Christian ideology.

These two world-renowned clergymen participated in a series of Lenten sermon-dialogues last year at The Church of the Holy Trinity in Philadelphia. Their conversations are now available in a paperback book, entitled *The Challenge to the Church*, published by The Westminster Press and costing \$1.65. The following excerpts are reprinted by permission from the Niemöller-Blake conversation on "Politics and Economics under the Lord Jesus Christ."

# concern for today's Christians?

DR. BLAKE BEGAN: Certain myths currently popular in our country make it excessively difficult even to begin a discussion of politics or economics and their relationship either to the Lord Jesus Christ or to his church.

The first such myth is that some of the peoples of the world are peace-loving and others are warmongers. Experience shows that to categorize nations in this fashion has, in fact, no objective reality. During the third of a century that I have been a Presbyterian minister, Germany was bad, according to the myth, from 1932 to 1946, and since that time it has been good, according to the myth. From 1932 to 1942, the U.S.S.R. was bad. Then for six years, from 1942 to 1948, the U.S.S.R. was very, very bad, and since 1961 it has been bad, but not so bad as China, which had always been good until 1948, since when it has been increasingly bad.

Even without a change of government, or even change of policy, nations, however, change from good to bad, very much as in a poorly scripted TV Western, where the characters in the last scenes have no relationship to what they were in the first scenes.

In the economic field, the myths are almost as confusing. Some promote the myth that interference by the federal government in business is always bad, this despite federal protective tariffs, federal laws on mone-



Dr. Martin Niemöller

## "Man's spirit is as real as man's body"

tary and immigration control and cheap money, which some of the very same people continue to support as a federal action. At the other extreme are "doctrinaire liberals," who promote the myth that federal planning and control of economic life is always good and necessary to solve any problem, even though the side effects of such planning and control often tend to destroy the very economic freedom to which they are fully committed.

And there are two realities toward which all of us ought to turn our attention as Christians, which cut across these blinding, confusing myths.

The first of these two realities is that there is a life and death struggle going on in our world between atheistic communism and the traditional Western nations, which once could be called Christendom. I mention this reality first because many critics of the ecumenical movement, for which Dr. Niemöller and I stand, have charged us and all the other ecumenical Christian leaders with being the tools or the dupes of international communism, when, on the contrary, it is my conviction that the position taken by the ecumenical movement and its leaders is the only hope that the world has of burying the communist ideology, by giving to the peoples of all the world a live alternative to the Marxist, Leninist, Stalinist, and Chinese deathtrap into which the underdeveloped nations seem to be plunging. The burden of this message is that the West will lose this contest with communism unless we find the way truly to exalt Jesus Christ as the Lord of love and freedom rather than to continue to fight communism by the myth of the "good guys" and the "bad guys."

The other reality that this generation must face intelligently and morally is the technological revolution that is changing East and West at a speed with which neither Western nor Communist ideologists are able to cope.

We hardly have begun to subject the modern urban life to any more scrutiny as to what human life will be like when we have reached the end of the road down which the whole world is now blindly rushing as it is pushed by its automated machine. There is no dearth of prophets of doom like George Orwell, but so far there is almost a complete lack of creative prophets who will guide us to economic and political decisions that will preserve human dignity and human freedom and man himself from the destruction toward which he appears to be heading.

It is against this background that I must try to proclaim the relevance of the Lord Jesus Christ. There are at least four Christian and biblical convictions that must underlie, and ultimately determine, our political and economic views as Christians.

*The first is the proclamation of the psalmist: "The earth is the Lord's, and the fulness thereof; the world and they that dwell therein."* There are two convictions expressed in that verse which we who profess Christian faith are in deepest danger of either forgetting, or worse, repudiating. God, the



**and we must treat him so!"**



creator and sovereign, made and owns and rules the whole earth. Its riches belong to him—not to us. Here is the most fundamental difference between Communist atheism and Christian faith, but it is also the most fundamental difference between Christian faith and Western materialism. Man's control and exploitation of the good earth is subjected in the biblical view to the transcendent and sovereign God to whom man as God's creature owes full obedience.

The other Christian conviction in that one verse, is that of the universality of this transcendent God's concern. Not only is God sovereign of the whole earth, he is also Lord of all men. Here is the sharp contrast between Christian faith and the doctrinaire atheism of Marxism and the practical atheism of much of what once was Christendom. It was for all men that God did send his Son to die upon a cross. He died for rich and poor, for hater and the hated, for saints and sinners, for the cultured and the uncultured, even for those whose mother tongue is not English.

*Second, the meek "shall inherit the earth."* I recall television pictures of the march in Selma, which showed Dr. Martin Luther King's supporters being brutally beaten by representatives of the state and local government. It is to such pictures that non-Christians and half-Christians point when they resist this understanding of Christian faith. They say: "The meek 'shall inherit the earth.' Ha! How can you repeat with a straight face such foolishness when the meek are beaten with clubs and kicked as they lie helpless upon the very earth you Christians say the meek shall inherit?"

But it was just such television pictures shown in May of 1963 that began the process which will overthrow the political power of the Governor Wallaces and the Sheriff Clarks who do seem for a time to rule the earth.

*Third, "Man shall not live by bread alone."* These words of Jesus are a clear expression of our Christian conviction that men are more than smart animals. The world is in a cynical mood on this subject in both communist and noncommunist lands. Popular "realism" is willing to treat men simply as "mouths" and "hands" as if man's function was simply to work and to survive. But man's spirit is as real as man's body. Man is capable of love that is not merely an extension of his sexual instinct for survival. Man is capable of self-sacrifice that is not merely an exponent of masochism. By God's grace, man can repent of evil and turn to good, and he can discipline himself and find his joy in human and humane community instead of being driven by his natural selfish desires. It is our faith that "man shall not live by bread alone."

*Finally, I quote the apostle Paul: "So whether you eat or drink, or whatever you do, do all to the glory of God."* The apostle understands clearly that all Christians, even in one church, cannot be expected to agree upon the concrete moral application of Christianity even on such simple questions



## "Because Christians c

as dietary laws and practices. How much less likely is it that any congregation could agree on a single Christian line on politics or economics.

But here the apostle makes it equally clear that Christian faith and obedience demand that we be involved in all the moral decisions of life and that whatever we do, we offer up what we do to the praise and the glory of God himself. The essential problem is that few of us on any side are clearly willing to recognize Jesus Christ as Lord even of our economics and politics. Let us press forward then as Christians into increasing involvement in the world as servants of the Lord Jesus Christ, giving praise to the God of all history. And to his name be the glory and the praise.

DR. NIEMÖLLER CONTINUED: In the New Testament we find no reference to the stand Christians ought to take in politics and economics except for a few very general remarks. We think of Jesus' instructions for those who ask: "Is it lawful to give tribute unto Caesar?" or we think of Paul's warning: "Let every soul be subject unto the higher powers." This seems to signify that the church, the Christian community as the company of Christ's followers, should not be concerned with worldly affairs at all. A similar reflection can be made on Christian behavior and participation in economic

All that we find in the New Testament seems to be Jesus' call to faithfulness and charity when he blames the "evil servant," in forgetting his Lord's coming, begins to treat his fellows badly, and when Jesus sharply criticizes the "unjust steward," who wasted his Lord's goods. As long as Christian people can obey the orders of a "higher power" without dissociating themselves from their highest and ultimate authority, the Lord Jesus Christ, they can, and even must, pay "tribute unto Caesar." As long as they can take their place in any economic structure without ignoring their obligation to their neighbor, they may and also must do so.

When faced with the issues of secular authority that would entail disobedience toward Christ, we have to prefer being disobedient to the world's power. One must obey God rather than man. In my country, we had to take our stand in no uncertain terms when Adolf Hitler became the legal authority and issued laws and orders that were clearly contradictory to the commandments and to the Spirit of Jesus Christ. We had to disobey in spite of the consequences which we knew might follow.

For us today, the problem of the Christian's attitude and his relation to politics as well as economics basically has changed. In the times of the New Testament, the Christians were passive objects of what happened in politics. This has greatly changed in our world with its Christian tradition and democratic structure. Yet, for a long time the churches have refused to take notice of this change. There has been—and still is—an even more definite disengagement from politics and economics in the Christian camp. The political, economic, social, educational, and all other parts of human



## people, the church cannot escape society"

and social life have their own structure and system of laws and rules. Christians must know that all human life, all activities, be it in politics, economics, social developments, in science and scholarship, even in arts and literature, have to be focused on service for other human beings. This alone is Christian by ethical standards. We cannot refrain from using our influence as Christian citizens to help create such conditions in politics and economics as will best serve human needs and interests.

And this certainly means a break, a definite breach of what people generally understand by religion. The firstborn claims: "No man cometh unto the Father, but by me." This is the religious part of Christianity. When the Lord states, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," this then is the ethical side of Christianity. These two parts are inseparable; they are one—to love God and to love your neighbor. Consequently the church knows no higher value in the whole realm of creation than man, the human being. We know no ideal of greater importance and value in the sight of our heavenly Father than our human brother and sister, our fellow being, for whom Christ Jesus died. If we agree that as Christians we cannot do otherwise, we must use our civic rights and all political influence at our command for the making of such politics as will serve man, that he may lead his life as a child of God and as a fellow of his brother. Politics under Christ ought to aim at serving man and renounce exploiting him for other ends.

Politics, in Christian interpretation, has to serve man and not help any special group to profit at the expense of others. It is meant to contribute to the fulfillment of God's will and plan: "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

When it comes to economics, we Christians think and work, knowing that by faith we no longer need to care for ourselves: "Casting all your care upon him, for he careth for you"! We all know that many hundred millions of human brothers suffer from malnutrition and that day by day 100,000 human beings die from starvation, while the Christian world abounds in riches. We preach the gospel as we point to man's obligation to God to use all economic possibilities for that service which humanity demands; for what humanity demands, God the Father of Christ Jesus demands.

We conclude: *The Christian churches cannot remain aloof from any area of the society of man, merely because the New Testament does not afford direct instructions. Wherever we see human beings threatened into becoming pawns, the church of Christ must take their part, must try to help them—these human beings for whom Christ died. The church of Christ must care because politics and economics have to do with people. The church of Christ must ensure that politics and economics serve people and not that people become means to an end for politics and economics!* ▼

# SNICKER FLICKERS *PRESENTS*

PART I





# BEHIND THE SCENES AT YOUTH MAGAZINE

## THE OFFICE







# VERING THE YOUTH SCENE



seriously. Deadline is May 1, all you artists.



# DOCTOR ZHIVAGO





BY PAUL ABELS/The movie version of *Doctor Zhivago* is not mere entertainment—it's hard work! The film's 197-minute length, plus a complicated story, require perseverance, but it's worth the struggle. David Lean has made this extravagantly-beautiful film version of Boris Pasternak's novel, centering on the life of Yuri Zhivago, a medical doctor and poet



who succumbs by stages to the ravages of the Russian Revolution. Pasternak, disturbed by the inhumanity of the Communist revolution, wrote a nostalgic protest in which he stages one of the most crucial battles of our time—the struggle to preserve self-identity amid a mass society.

This battle is portrayed in the life of Zhivago (Omar Sharif), whose occupation is practicing medicine but whose vocation is writing poetry. Married to Tonya (Geraldine Chaplain) and loved by Lara (Julie Christie), Yuri flees from Moscow by train to Yuriatin in Siberia to escape the Communist take-over of his property and to preserve his personal freedom. He cannot escape the Revolution, however, as seen in his steady conflicts with Komarovsky (Rod Steiger), a political opportunist who also loves Lara and with General Strelnikov (Tom Courtenay), Lara's first husband. In addition, he is coerced into military service as a medical officer with the Forest Brotherhood, a Red Army unit in eastern Russia, where he again suffers the horrors of wasted human life. He escapes from the army and treks

Tonya (Geraldine Chaplain) and  
Dr. Zhivago (Omar Sharif)



Komarovsky (Rod Steiger)





ver seemingly endless snowfields back to Yuriatin, where he finds Lara and discovers his family has fled to Paris. He eventually loses Lara, who flees to Mongolia with Komarovsky, and he remains to die in loneliness.

You leave the film filled with immensely satisfying visual impressions, but disturbed by a sense of utter desolation. The scenes of vast snow-covered territory, the oppressive train ride to Yuriatin, the compounded tragedies of separation and loneliness, and the futile attempts to escape conflict all finally lead to one thought—what a waste!

Author Pasternak portrays Zhivago as a compassionate, though rather passive, human being whose main concern is simply to remain alive. When asked why he was fleeing Moscow, Yuri replies that his reason is "just so we can live!" Zhivago represents life and the preservation of individual human values. He does not support the Revolution, but seeks to remain alive in spite of it. When his brother, General Yevgraf (Alec Guinness), likens the Revolution to the surgical removal of a tumor, Yuri replies that

Pasha (Tom Courtenay)



Lara (Julie Christie)



while an operation is in progress someone must keep the patient alive. Thus he saw the Revolution as a necessary evil for the purpose of removing the disease, but saw no role for himself other than being the preserver and preserver of life in the midst of the struggle.

Zhivago's representation of life is symbolized in a physical sense by his role as a medical doctor, in a spiritual sense in his role as a poet. The moral conflict between life and death is heightened by Pasternak through the struggles of Zhivago with Pasha, or General Strelnikov, whose representation of death is symbolized by his having radically submerged himself in the politics of revolution at the cost of his own self-identity and eventual suicide.

The film delivers a message of hopelessness in the face of inevitable social change, and of the smallness of man when contrasted with the external forces of revolution. It seems that eventually all previously held values are destroyed and all hope is eradicated.

Partisan forces attack across the snow wastes, which faced Zhivago after his escape

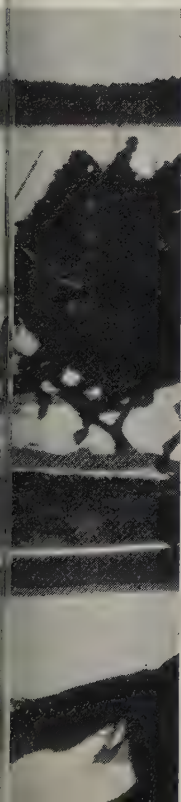


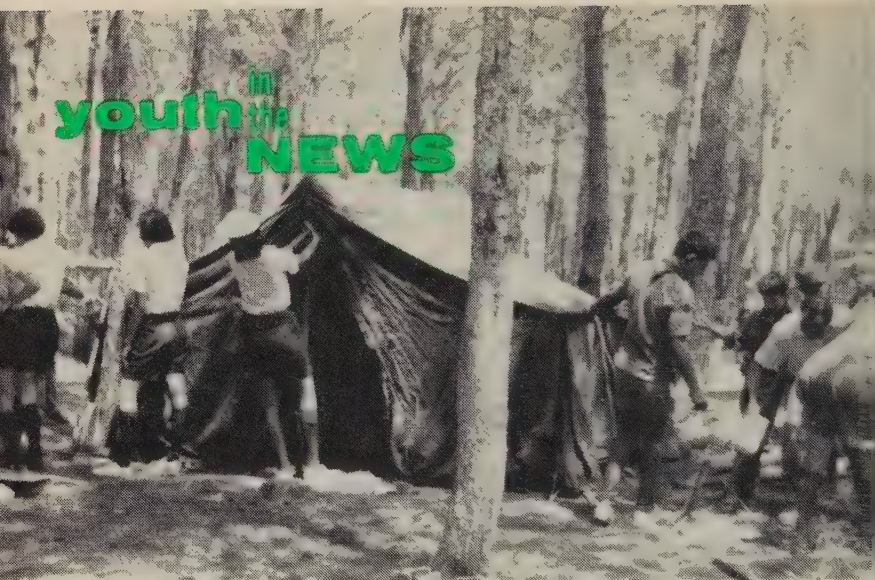


Yet there are lasting moments of hope which do emerge in the film. Yuri's relations with Lara continue to produce new beginnings, the last of which is Lara's pregnancy with a child whom Yuri would never know or see, but through whom the thread of continuity in life is drawn out. Symbolic of this continuity is the use of the balalaika, a stringed folk instrument which is passed from Yuri's mother to Yuri, and at last to his supposed daughter (Rita Rushingham) who sings the songs of revolution in the new generation. This continuity and hope is further symbolized through the sound-track musical score, which incorporates a traditional balalaika tune.

Although the elements of loneliness and desolation prevail in this film, the visual beauty and the unconquerable courage of Zhivago are even stronger counter-forces which help us to see the worth of the individual with a new insight into the value of life. ▼

**UL ABELS** / Mr. Abels works part-time in the Department of Youth Ministry of the National Council of Churches and part-time as executive secretary of Christian Society for Drama.





David Bechtel, 17, Boy Scout from Philadelphia, Pa., attended the Scouting Jamboree in Israel as winner of the Pro Deo et Patria International Travel Award, presented annually by the Lutheran Brotherhood.

## ATTICA YOUTH WIN TOP PARENTS MAGAZINE AWARD

The first prize award from *Parents Magazine's* Youth Group Achievement Awards went last year to the senior high youth fellowship of St. Paul's United Church of Christ, Attica, N.Y., for a project which involved a week of work at the Franklinton Center, Bricks, N.C., along with study of the problems of race relations and poverty in the Bricks area. The project included raising \$1000 for the trip to and from Bricks, plus through-the-year study to prepare for the trip. As a result of this project, plans for next year include a Puerto Rican project. All participants will study Spanish!

## TEEN DOOR-TO-DOOR DRIVE AIMS TO RAISE \$20,000

Roman Catholic high school students in Mankato, Minn., collected \$16,850 in a door-to-door campaign to aid slum-dwellers in Sao Paulo, Brazil. Goal of "Operation Relocation" was \$10,000—and with about 400 homes left to canvass the students were hopeful they could raise as much as \$20,000. The money will be used to set up a revolving fund from which impoverished residents in Sao Paulo can borrow to build suitable homes for their families. A brick house with a well could be built for \$65—and the students expected \$10,000 to provide 100 homes for about 1900 persons.



## I PICK MY OWN CLOTHES, BUT DAD PAYS FOR THEM!"

A survey of 1100 teenagers by the Gilbert Youth Research, Inc. reported that while parents pay for their clothing, most teens select their own things. More than 51 per cent of the young people not only select their own clothes, but do their shopping without their parents present. Forty per cent of the time, teens shop with a girl or boy friend. Most of those interviewed said they choose clothes they want regardless of whether they conform to those worn by the crowd." More than half try to plan ahead instead of buying on impulse.

## WIN-CITY POLL REPORTS 60% OF TEENS DRINK

Nearly 40% of the youth between the ages of 15 and 18 in the Minneapolis-St. Paul area acknowledge that they sometimes drink beer or liquor, according to the Minneapolis *Star's* Metro-Poll. More Roman Catholic than Protestant youth drink alcoholic beverages, the poll reported. Forty-two per cent of the Catholic youth responding said they sometimes drink beer, compared with 29% of the Protestants. When it comes to liquor, 33% of the Catholics say they sometimes drink. Twenty-two per cent of the Protestant young persons also do so.

Interviewers for the poll talked with a representative sample of 600 teenagers in their own homes. An earlier Metro-Poll report found that "drinking" is most frequently mentioned by teenagers as the thing most likely to get them into trouble.

## POPE URGES TEENS TO GIVE OF "YOUTHFUL ENERGIES"

In an exhortation to young people, Pope Paul VI said it was "up to you to insert yourself generously into the history of salvation." He concluded his message by reminding his visitors, members of the European Committee of the Catholic Students Youth Movement, of the words from the Second Vatican Council's message to youth: "In the name of God and his Son, Jesus, about whom we urge you to enlarge your hearts to the dimensions of the world, to listen to the appeal of your brothers, and to place courageously at their service your youthful energies. Fight against every egotism, refuse to give an open way to instincts of violence and hatred which provoke wars and their retinues of misery. Be generous, pure, and sincere and construct in enthusiasm a better world than that of your seniors."

## BRITISH CHURCH SCHOOL ATTENDANCE DROPS

The Congregational Union of Great Britain and Ireland is starting a study to determine why church school enrollment has been decreasing by about 8000 a year. Rev. John Huxtable, the union's general secretary, in urging local congregations to review their religious education programs and keep careful records of future attendance, suggested that "perhaps Sunday schools 'deserve' their loss of attendance." Other denominations in Britain have also reported attendance drops.





Yes! Something did happen to me as a result of getting my first entry printed in YOUTH magazine. Creative writing became more than a release; it became a way of saying something to people. I was joyous. I ran for almost a half mile after opening your letter and then, I collapsed on a park bench and laughed. You see, someone understood what I was saying and thought it was important enough to print.

I was much more apprehensive about sending you the second story. The fear that the first one's merit was perhaps beginner's luck or a once-in-a-million coincidence held me back. But I tried and you accepted it also. The result this time was that I decided to become a writer, of short stories preferably.

I knew that the two stories you printed weren't really good. But at least I had something of what it takes to get started.

At Swarthmore College, I belong to a group of writers—one Russian professor and five students, more or less. On Monday evenings from seven until quite late we read and criticize each other's "stuff."

—Ann Heisler / Swarthmore, Pa.

Nothing of special interest occurred as a direct result of the contest outside of a greatly needed inflation of my ego and a few pats on the back from my friends. At present—and for the next two and a half years—I am muddling through Massachusetts College of Art. I paint with oils and draw—pen and ink, usually cartoon illustrations—as often as I can. It's a hobby as well as a prospective vocation. Cartoon illustration is my goal now.

—Richard C. Heath / Framingham, Mass.

Following the creative arts award in 1964, your magazine published an essay I had written on the back cover of your September 1964 edition.

Seventeen Magazine assigned an article to me which appeared in their January 1965 issue. This was probably an indirect result of my first award from you. Now the articles I submit to publishers receive more careful attention.

I have had tentative acceptances of a short story for *Ingenue* Magazine and an essay for *United Church Herald*. *Seventeen* Magazine has purchased a poem from me which has not yet been published. The bul-

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letin published by the American Association for Health, Physical Education, and Recreation published one of my articles in its September 1965 issue.

My second award from you in August, 1965, is most welcome.

As a direct result of my 1964 award, my dear mother gave me a new sweater.

I have continued writing. I am a compulsive writer and am resigned to a life of recording impressions of all the facets of my life.

—Vicki Van Horn / Pottstown, Pa.

Many things have happened in the last three years that have guided me into the field of creative arts.

After completing high school, I received a position as an assistant photographer for a local newspaper, earning enough money for further education. I had envisioned a two-year photography school and perhaps trying the challenge of newspaper photography. My ideas changed, however, when a small liberal arts college offered me an assistantship whereby I could pay for the tuition working as a campus photographer. I eagerly accepted. Through stimulating courses in art history and related arts, I found that I have a strong interest in all arts and now plan to be a high school art teacher so that I will not lose contact with the exciting world of creativity.

I have always enjoyed creative expression and I can help others see the beauty in the world, my work will be worthwhile. I will continue my love of photography and expect to use this medium to full advantage in the classroom. Nothing can express an idea or a mood better than a photograph.

—David MacEachran / Concord, N.H.

I was 20 in January; I can hardly believe it has been two years since I entered your creative arts award competition. At that time I was just entering Indiana University as an elementary education major. Now I am a junior majoring in art at Evansville College. I believe I am starting to develop as an artist. My main interest is drawing; I still enjoy cartooning, and I had cartoons published in the college newspaper last year and this year both. I am turning more and more towards craft work and jewelry; this year I will be entering several pieces of jewelry in the Evans







Museum's Mid-State Crafts Show. I paint some—mostly because I love color—but I am not as interested in painting as I am in other areas of art. (This all sounds horribly egotistical, and I'm sorry about that.) I still write poetry, some of it fairly good, but I know that I need to grow up a lot more before I can write any mature poetry.

At the time I was notified of your decision, I *felt* like a winner. Before that, I had just been one of a hundred thousand kids who felt like their creative expression was worthless; then somebody actually published something I had done—and suddenly I wasn't worthless anymore! I have never since been afraid to show people things that I have created and felt to be good, and I have gained more personal confidence. Maybe this is all a part of growing up, and maybe it isn't. I feel that being published in *YOUTH* helped me to take my creative work seriously, and, in turn, taking my work seriously made me become an art major.

—Kay Anne Robertson / Boonville, Ind.

The tentative “no” which marks my response at this point is the result of a personal self-discovery through the medium of creative experience, including, of course, my publication in *YOUTH*. The question “What is God's will for me?” seems to be answered—and I could so easily be wrong—by the insight that He has given me the talent for creative writing, especially poetry. As a minister I would not be free to develop this gift fully, though I would be leading a significant life. I may change my mind, but I do feel that what we have been given is a clue to where we must go. I show tendencies toward becoming what I like to call an “unordained personal minister,” yet this calling I must approach not from a clergyman's point of view, but from a poet's.

—Russ Rowland/Richmond, Ind.

Much has happened to me since the August 1963 creative arts competition. I am now a freshman at Syracuse University, majoring in magazine journalism and aspiring for foreign correspondence work.

Following the excitement of being a winner in the creative arts award competition, I put my desires to work in our high school newspaper and was awarded the “Star Reporter of the Year” award. I was an editor-

in-chief of the publication for two years and also wrote a weekly column in the Springfield *Sunday Republic* as a "Spotlight On Youth" reporter. This summer I'm seeking a position on our hometown newspaper replacing staff. —Gretchen Dorrington/Westfield, Mass.

I now work part-time with a professional photographer. I shoot wedding pictures for him when he's busy elsewhere. When he gets better known and I'm out of school (this June), I may start working for him fulltime. Shooting weddings doesn't give a photographer much room to be creative, since there are particular pictures that must be taken. But it does give me practice in shooting and helps to make me a better photographer.

During my leisure time, I shoot anything that interests me. I hope to soon start selling photos to companies and businesses that they can use in advertising and publicity. —Robert Spear, III/Hatfield, Pa.

The only thing that happened as a direct result of my winning in the creative arts award competition of 1964—but I think it was quite important!—is that it has given me incentive to write even more. Last summer I had a series of meditations published in the youth devotional guide, *Power*. And I have continued to write, mainly for my own pleasure, whenever I have a chance between studying and college activities. I keep a journal, and lately have been writing some poetry when "the mood" comes. I am studying to be a teacher, so I don't think writing will become a full-time vocation—but it has become very important to me.

—Martha J. Berglund/Concord, Mass.

I cannot honestly say that anything of special interest happened to me as a direct result of my being a winner, but I was very surprised, because I hadn't expected to win at all.

Secondly, I believe I have continued to develop my talent. On the typewriter on which I'm writing to you, I turn out on an average of probably 1000 words a day. It is one of my favorite pastimes to write, and because I was a winner in the YOUTH magazine contest inspired me to work harder. It's true that proving to yourself that you can win is a driving force in itself.

—Mike Thomsett/Mill Valley, Calif.





Something of interest did happen to me as a result of publishing in YOUTH. One of your other creative arts awards winners, Larry Billet, started writing to me and we corresponded for about a year. In addition, I met several people at Oberlin my freshman year who had read YOUTH and remembered my poetry.

I continue to write. This year I am a member of the Ohio Wesleyan Literary Magazine Board (the "OWL"). In our most recent publication, two of my poems "Swaddled in Seaweed" and "Too Young, Cynic, to Make Much of Time") appeared.

—Nancy S. Bailey/Delaware, Ohio

My "Gabriel" which was printed in the 1964 creative arts issue of YOUTH was later published in the Red Cross magazine. I've continued to do creative writing and also music composition. Several things I've written have appeared in our college anthology, "Perspectives."

At present I'm currently engaged in writing the book and lyrics for my fraternity's bi-annual musical—to be presented in October of 1967.

—Dale A. Zurbrick/Potsdam, N.Y.

The publicity I have received has astonished me. To begin with, our local newspaper (*The New Haven Register*) had a short article giving a few of the details plus my name and address. I showed the creative arts copy of YOUTH to my last year's English teacher, and within a couple of weeks the head of the English department in our school had seen it and the poem was published in the school newspaper along with a good part of my statement. Then there was the day when one of my friends told me that he had heard a tape-recorded "salute" to me on a local radio station, commending me on my work. About a week later I received a certificate entitling me to membership in the station's "High School Hall of Fame." Finally, about a month ago, our church newsletter printed my poem, along with a little piece, beginning, "Our Chris Shine, high school junior . . ." This was the most meaningful praise I had received. I was proud to be Their Chris Shine and to have accomplished something for which my church could take pride in me.

I still enjoy creative writing very much, although



with school work and extracurricular activities pressing the way they do, I must often incorporate my feelings and ideas into my essays or letters to my friends. Frequently ideas come to me, and when it seems that any problem of mine needs expression, I can always find solace in my pen and the pleasure of creating.

—Christine Shine/West Haven, Conn.

A number of people from the local church congratulated me on appearing in the magazine. Generally their comments were of the form: "Congratulations; I never knew you were any good at anything . . ."

Most surprising, I ran into an old creative writing teacher of mine at the university, who said he saw my cartoon in *YOUTH* magazine.

I still draw for the university paper and write when I get a chance (which isn't often). I have a couple of not-quite-completed articles which I would like to submit to a sort of local literary supplement of one of the better Chicago papers, if I ever find time.

—Edward Smith/Chicago, Ill.

I am only too happy and grateful to share some "things of special interest" which occurred as a result of a poem I submitted which won an award. As a result of that poem, I submitted another, much longer Christmas poem to *YOUTH* and it was published a few months later in a December edition. It was this indirect result of the creative arts competition which brought about so many nice things. That year, the poem was read in all of the senior English classes at the high school I was attending. It also was made mention of in our own church newspaper. Everyone who read the poem was so appreciative of it, as well as the magazine itself, that it created for me one of those rare, warm feelings of personal achievement. Perhaps all these things are not really of "special interest" but for me they were wonderful experiences.

—Nancy Pelikan/Cape Girardeau, Mo.

My interest in creative arts, stimulated in part by your competition, has proven of great help in my college career. Although I had no unusual experiences as a result of the award I received, I cannot measure the personal value derived from the experience.

—Charles Moerdyk/Kalamazoo, Mich.





## HERE'S OUR LAST REMINDER OF THE '66 ARTS COMPETITION

Our magazine invites you to submit for judging your own creative writing, art work, photography, and sculpture. The best in teen-age creative expression will then be selected and published in the annual Creative Arts Award issue of YOUTH magazine in August of this year.

To enter YOUTH magazine's 1966 Creative Arts Awards competition, you must be younger than 20 years of age. Each entry must be your own original work and it ought to be your best. Each contribution which you submit must be identified with the title of the work; your name, your age, your home street address, city and state, and your local church affiliation. Each individual may submit up to five entries. All contributions must be in the mails *by no later than May 1, 1966*. Twenty-five dollars will be sent to each young person whose piece of creative art is reproduced in YOUTH magazine in August 1966.

**CREATIVE WRITING** / We welcome any type of creative writing you wish to submit.

**ART WORK** / You may submit any type of art work that can be reproduced in YOUTH magazine. Due to mailing limitations, the size of the art work should not be larger than 12" x 15."

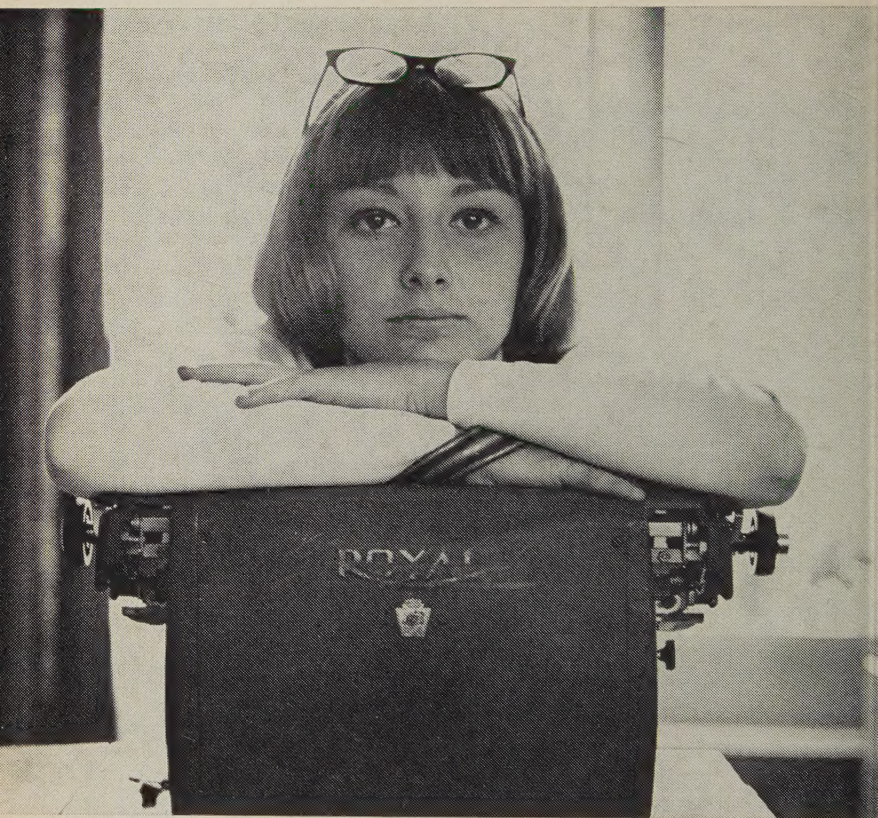
**PHOTOS** / Send us a black and white print of the photo you wish to submit. There are no limitations on subject matter. The print should not be larger than 12" x 15" nor smaller than 4" x 5" in size. Place your name and address on the back of each photo.

**SCULPTURE** / If you've done a sculpture which you'd like to submit, send us one photo or snapshot, or a group of snapshots, which best present all the dimensions of your work.

Send your original piece of creative expression to CREATIVE ARTS AWARDS, YOUTH magazine, Room 800, 1505 Race Street, Philadelphia, Pa. 19102. After the judging is completed, all entries will be returned.



Help me to speak to the world!



God, I want to speak out . . .  
To be free to express myself  
in words, or paint, or music.  
But I can't!  
Oh, I'm physically free—  
But, emotionally tied up.  
Help me, Lord, to be able to speak,  
To be honest and open about myself and my world.  
To not be afraid that someone may laugh—or cry.  
O God, through thy love may I be free also to love;  
And, therefore, free  
to speak, or paint, or sing, or write, or dance.

AMEN